

the Beacon



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The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

TO KNOW THE TRUTH	...	...	...	...	...	...	...	257
CHRIST'S IMMINENT RETURN	...	...	...	...	Djwhal Khul			259
THE REAPPEARANCE OF THE CHRIST (2)	...	...			Mary Bailey			262
THE TWENTIETH CENTURY	...	...	...	...	A. J. Rydholm			266
TRUTH CAN FREE MEN FROM RACIAL PREJUDICE					Lillian Schutte			271
THE YOUTH REVOLUTION — PART II	...	...	...		Frances Paelian			277
PRAYER	...	...	...	...	Jonathan J. Albert			279
TRAINING FOR NEW AGE DISCIPLESHIP	...	...			Foster Bailey			280
THIRTEEN WAYS TO LIVE	...	...	...		Dr. Denis O'Donovan			282
FROM THE EDITOR'S DESK : WORLD DAY OF INVOCATION					M.B.			283
'GOD IN PRISON' — PART I	...	...	...	...	John Marsh			284
BOOKS AND PUBLICATIONS	...	...	...	...				287

EDITORS : Foster Bailey
Mary Bailey

ASSISTANT EDITOR : Marguerite Spencer

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authors in these pages*

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TO KNOW THE TRUTH

"Ye shall know the truth and the truth shall make you free". (John 8: 32)

IF freedom in our ordinary human terms really depended upon knowing the truth, most of humanity would still be imprisoned or enslaved by its own ignorance. To get at the truth in any situation in a complex world manipulated by men for their own purposes or in their own interests, is a herculean task foredoomed to failure. We are all ignorant to a degree so far as facts are concerned, those facts we cannot ascertain for ourselves. We are therefore familiar with the periodic protest in many parts of the world, particularly among the "super-civilised," against "managed" news. The careful censoring of information seems to have become an inescapable part of the power structure in any nation, group or community acting primarily to perpetuate itself.

The injunction of the Christ: "Be ye therefore perfect," seems on the face of it just as impossible a task as "knowing the truth," until we realise that both truth and perfection lie at the end of a long evolutionary span. And since both truth and perfection are relative, both can be achieved only by degrees and in relation to the immediate sphere of experience; we move, through experience, from a lesser to a greater truth or perfection. In the context of the evolution of human consciousness, a truth or an aspect of truth should sooner or later therefore, through the process of growth, become "less than the truth" and a degree of perfection a veritable imperfection.

The Master DK has defined evil as "the good we should have left behind." Although this may sound extreme or exaggerated, many come to testify to its truth, having

experienced the disastrous effects of failing to let go of a once useful idea, concept, attitude or method which has fruitfully served its basic purpose by creating the seed for new growth.

This inability to let go of the outworn past is producing extreme tension in today's world. It is of course a phenomenon of peculiar difficulty and intensity where the sixth ray is concerned with its dominant emphasis throughout the Piscean era. The natural tendency of the sixth ray, at its present point of withdrawal, is to crystallise into set, conservative patterns, reactionary to the vision and energy of the new age.

But we are already living in a new world where the old power structures and human divisions no longer apply and no longer relate to human progress. The separation of the world and of communities into a wealthy, powerful, ruling *élite* and a dependent, subservient mass is already an experience of the past. We are now moving towards the ideal of an integrated and more evenly balanced society, in which the intelligent use of equal opportunity will reveal merit where it exists and employ it in the best interests of the planned development of a whole society.

The old patterns of separate and separated development are therefore rapidly breaking down; the new truths to be revealed, accepted and established in the world of tomorrow are throwing a clear light into the consciousness of all open-minded individuals today. Light reveals the Plan; the light of a previously unperceived truth of reality reveals the principles and values to be established and the energies to be employed.

The truth we can grasp and know today can throw a new light on the real meaning of the freedom which, intuitively, man knows to be his birthright. But, with typical extremism, so much clamour is made in the claim to freedom each demands for himself, and so much irresponsibility creeps in to cloud the real meaning of freedom, that mankind is in danger of forging a new fetter of anarchy to add to the already heavy load of old age crystallisation.

The freedom we seek today is a freedom for all men; a freedom mankind can only experience and enjoy *as a unity*; a freedom which is shared and which can only exist through sharing. It is based on the truth that mankind is essentially one; one in essence, in consciousness and in divine potential, although richly diverse in the cultures and societies through which the one life can fully

experience and express itself.

This true freedom is a keynote for the world today; it is spiritual freedom, freedom to live, freedom to think and freedom to know and plan, not as in the past for the benefit of the few, but in the light of the reality of human brotherhood.

In this freedom there is a developed sense of responsibility towards the whole evolution of man by the more privileged and the more highly evolved for those of lesser growth. This is a responsibility that impels to service, with the realisation that "to know the truth" a man must "do his whole duty" to his fellowmen and to the Creator of his universe. For only in this way, which is the Way of Love and Light, can a man move steadily forward towards the ultimate truth and perfection lying far ahead.

Men are apt to think that the whole evolutionary process including the development of the subhuman kingdoms in nature, is merely a mode whereby men can reach perfection and develop better forms through which to manifest that perfection. But in the last analysis, human progress is purely relative and incidental. The factor of supreme importance is the ability of the planetary Logos to carry out his primary intention and bring his "project" to a sound consummation, thus fulfilling the task given to him by his great superior, the Solar Logos.

from A TREATISE ON THE SEVEN RAYS, VOL. V, p 660.

Christ's Imminent Return

by Djwhal Khul

By practising the six-fold progression of divine love men make a very definite approach for the reappearance of the Christ.

I HAVE ascribed the inevitability of Christ's imminent return to the decision of humanity to precipitate the existent conflict on to the physical plane, thus determining the sphere of Christ's activity. In earlier teachings also I have pointed out that he might come in one of three ways or in all three of them simultaneously. The issues which have emerged as the result of the conflict upon the physical plane, and of its shifting, by man's decision, today on to the mental plane, have made completely evident the fact that the *locale* of Christ's influence will be, therefore, the entire three worlds of human evolution, which naturally includes the physical levels of experience and demands his physical Presence.

Let me make the facts somewhat clearer and enlarge somewhat upon these three modes of his appearing, of his coming, his advent and of his physical recognition by humanity :

1. *By his overshadowing of all initiates and disciples* who are today, or will be at the time of his arrival, active in the three worlds of human evolution. This involves his influencing their minds telepathically. This overshadowing or influencing will be his primary work upon *the mental plane*. This will constitute one of his most effective methods in his proposed spiritual interference in world affairs. Through the medium of these members or affiliates of the Hierarchy, he will have outposts of his consciousness in every nation. Through them he can work.

2. *By the pouring out of the Christ life or consciousness upon the masses everywhere and in every nation.* This spiritual inflow will bring about the reorienting of human desire and will evoke the emotional reaction to his Presence. This therefore brings *the astral plane* within the active sphere of his influence; this involves the release of the energy of goodwill into the hearts of men, predisposing them towards right human relations. It is this establishing of right relations which is the major objective of his coming triple activity. The masses everywhere will be responsive to the work and the message of the Christ, as it is implemented from the mental plane by the disciples and initiates, overshadowed by the mind of Christ.

3. *By his physical appearance among men.* Through his own immediate appearance, he can establish a potent focal point of hierarchical energy upon Earth in a manner not hitherto possible. He has never deserted humanity and has always kept his promise to stay with us all the days, even unto the end of the age. Men in all lands will know where he can be found, the *locale* of this focal point of his threefold spiritual activity cannot here be disclosed, for it is contingent upon the results of the sequential processes of overshadowing and outpouring.

The first of the methods which will lead to the eventual physical reappearance of the Christ has already been set in motion; disciples and initiates in all lands are starting

the work preparatory to the outpouring of the Christ spiritual force, leading to the awakening of the Christ consciousness, as it is usually called, in the hearts of men. This outpouring will come as the result of three activities :

1. The work and the teaching of the trained disciples and initiates, as each of them, in his own way, points out the surety of Christ's coming and thus implements the innate expectancy of the masses.

2. The evocation of a united hierarchical response through the use of the Great Invocation. You will note how this invocation can be interpreted in terms of the three modes of the return of the Christ :

a. "Let Light stream forth into the *minds* of men."

The influencing of the minds of disciples.

The enlightening of intelligent humanity.

The mental plane.

STANZA I.

b. "Let Love stream forth into the *hearts* of men."

The influencing of the masses everywhere.

The outpouring of the Christ spirit.

The astral plane.

STANZA II.

c. "The Purpose which the Masters know and serve."

The anchoring of hierarchical energy on Earth.

The physical appearance of the Christ.

The physical plane.

STANZA III.

What this divine purpose may be the Christ himself will reveal upon his arrival; the focal point of his activity will be dependent upon the medium used by him to implement that purpose, known only to him and to the senior members of the Hierarchy. Should politics be the medium through which he best can serve, that then will determine the locality of the focal point; if it should be the religious organisations of the world, it may prove to be elsewhere; if the field of economics or of the social sciences, then still another locality may prove appropriate. The determining factor in all cases, and that which will indicate to him the appropriate place for the focal point, will

be the number and the ability and status of the disciples found active in the chosen field. More, I may not suggest.

3. The demand or prayer or outgoing desire of the masses for the appearance of a Liberator and for the establishing of right human relations, plus the work of all the spiritually-minded people in all nations and of all faiths. All these three factors are today present but have not yet the needed potency to prove immediately effective. This triple nucleus of determining factors is, however, already firmly established; in this fact is to be found a sure ground for a sane optimism.

The Principle of Conflict

It should be pointed out that the Principle of Conflict is motivated strongly by these same factors. *The overshadowing* of all disciples and initiates, and the consequent stimulation of their natures and of their environment, must inevitably produce conflict; the outpouring of the stimulating love of God into the hearts of men must equally and inevitably produce conflict; the line of cleavage between men of goodwill and the unresponsive natures of those uninfluenced by this quality will be made abundantly, usefully and constructively clear. It will be obvious also that when Christ establishes the "centre or focal point of the divine Purpose" in some definite place on Earth, its radiation and complementary potency will also produce the needed conflict which precedes the clarification and the renunciation of obstructions.

But there will come a point in all these three spheres of Christ's proposed activity when conflict will be superseded by harmony; this is due to the fact that the energy of harmony through conflict is under the control or influence of the energy of the second ray of Love-Wisdom. As far as humanity as a sum-total is concerned, the conflict of ideas and of emotional desire is today so acute that it will finally exhaust itself, and men will turn, with relief and with a longing to escape from further turmoil, towards right human relations; this will constitute the first major human decision leading to the longed-for harmony. The attitude of the masses will then be soundly tending towards harmony, owing to the work of the men and women of goodwill as they implement the "streaming

forth of the love of God into the hearts of men."

We have now reached a point where the inevitability of Christ's return is established scientifically and under law; this constitutes a call which he may not deny and one which he must obey. This fourth ray of Harmony through Conflict works, where the initiatory process is concerned, through the heart, or through what esotericists call "the heart centre," the focal point through which the energy of love can flow. When the Christ founds his focal point on Earth, it will be in the nature of a tiny heart centre through which the love energy of the Hierarchy can persistently flow. The harmony, which the Principle of Conflict produces, causes an alignment, so that the love streaming forth from the Heart of God enters the hearts of men; so that the Hierarchy, which is the heart centre or the place where love prevails upon our planet, is brought into relationship with humanity; so that the new group of world servers, implementing the love of God and enlightened by the Mind of God, are brought also into relation with the men and women of goodwill in all lands whose task it is to make men's hearts responsive to and receptive of the love of God, this is another way of saying receptive to the consciousness of the Christ.

The alignment is now in process of being made; it will be brought about automatically when the effectiveness of the Principle of Conflict in producing liberation is generally recognised. Thus the hearts of men, the heart of the planet, i.e., the Hierarchy, and the heart of the Hierarchy, the Christ, are in a state of positive contact. When this channel is open and unobstructed, then the Christ will come. Nothing can stop his appearance and, under law, he may not turn his back upon the presented opportunity.

The Lord of Love

Thus, eventually, the Lord of Love, in response to the invocative cry of humanity, aroused by the Principle of Conflict, must "proceed again to the high place of sacrifice and walk openly with men on Earth." His heart, embodying as it does the love of God, is drawn forth from the heart of the planet (the Hierarchy) to the hearts of men, and the

path of his return to Earth service stands unchallenged and unobstructed. Again, under law, a profound optimism is engendered and may be rightly developed.

The heart centre of humanity is created by the sum-total of the hearts, symbolically speaking, of all those men of goodwill, in or out of the churches and irrespective of their political concepts, who are serving their fellow men, sponsoring human welfare movements, working for the establishing of right human relations, and constantly offsetting the separativeness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return or line of light or magnetic power between:

1. The centre where the will of God is known. This is Shamballa where the will-to-good originates. This will-to-good is essential love.
2. The Hierarchy, which is the planetary heart centre.
3. The Christ, the very heart of love within the Hierarchy.
4. The initiates, disciples and aspirants who form the new group of world servers, seeking to embody the love and light needed in the world today.
5. The hearts of the men of goodwill in all lands who are responsive to love as it can express itself through right human relations.
6. The focal point through which the Lord of Love will work on Earth.

If you will study this sixfold progression of divine love from the highest manifestation of Deity down to its appearance through the medium of some focal point in our known modern world, it will be apparent to you that a very definite "structure of approach" has been created, and that a "Path of Return" is being constructed which will bring the long-awaited Christ into our midst. Nothing can stop or prevent his return today; the evidence of this structure can be seen everywhere.

from A TREATISE ON THE SEVEN RAYS, VOL. V, pp.615-620.

The Reappearance of the Christ (2)

by Mary Bailey

... the energy emphasis of the Christ will be the return of right relationship, man with man and man with God.

THAT momentous event we call the reappearance of the Christ, in common with every other growth climax in the evolutionary progress of our planetary life, is scientifically governed by law. When certain circumstances exist and certain conditions are established, events are set in motion according to law and run their destined course.

The scientific process of growth affecting the constitution of our planetary Life, which is responsible for the appearance and for the reappearance of the Christ, includes the present world condition of extreme tension. This eventful climax is the result of whatever spiritual enlightenment man has achieved during the course of his life on Earth and it presages a fundamental change in human affairs due to an imminent spiritual awakening unprecedented in history. We are experiencing far more than a transition from one zodiacal cycle to another and a change in type and quality of energy flow.

What is actually taking place in humanity today is the effect of a subjective conflict between two minority groups, between the advancing summit of enlightened human consciousness which visions and understands *what ought to be* according to Plan, and the lagging, unregenerate element in society which, having shaped conditions to suit and benefit itself, doggedly clings to *what is*, seeking to preserve the *status quo*. In between these two, humanity as a whole is caught up in the resulting tensions, stimulated at the same time by a mass awakening and a growing response to the pressures of what is now imminent.

It is said that millions of years ago the Hierarchy anticipated this phase in human development. "Ever since it was founded upon the earth" it has prepared for this great moment which is as inevitable as evolution itself. Simply put, this event in humanity, which is of such planetary significance, is analogous to the awakening of the throat centre in individual man. This includes the raising of energy from the sacral centre to the throat as man becomes intelligently and spiritually creative instead of instinctually and physically so, causing temporary confusion and over-stimulation in both centres. This process climaxes at the first initiation, throwing the form-centred remnants of consciousness into crisis and subjecting the whole organism to the strains and tensions of a reversal in energy flow.

With the awakening of the creative throat centre, individual man can begin to construct the antahkarana bridge linking personality, soul and Triad. In a planetary sense as humanity, the throat centre of Sanat Kumara, becomes spiritually creative, so a planetary process of bridging becomes possible between the three great centres of energy in the planet: Shamballa the head centre, Hierarchy the heart centre and humanity the throat centre. So we find that at this time and for the first time in history man has been given teaching and precise instructions on building the antahkarana which is, in reality, "the linking thread between the head centre of Sanat Kumara and his heart centre."

The perfect timing of these co-incident factors includes also and most significantly

the coming into activity of that one of the three "Buddhas of Activity" who works through the spiritual will. For the building of the antahkarana is dependent upon the right use of the spiritual will as it impinges upon and affects the third aspect of man, his active intelligence, functioning through the throat centre. It is from this aspect and through this centre that intelligent activity becomes a spiritually creative thread of light, weaving a bridge of communication between the human, spiritual and divine parts of man's nature, inspiring both his way of life and his human relationships.

As these occult events proceed in man and through the experience of the first initiation he is "born again", achieving freedom from the control of his physical body and its appetites, so within the planet and according to law the Christ, the perfect son of God and the archetype of evolving man, also approaches the experience of rebirth, or physical reappearance, to show humanity how his newly found creative intelligence should be used. For initiation involves not only a raising of energy from the lower centres to those above the diaphragm but also a transference of energy from a higher centre to a lower. The effects of an expanding consciousness must *work out* through the daily life: potencies produce precipitation.

All Centres of Consciousness

When the characteristic process of initiation is a simultaneous experience throughout all centres of consciousness within the planet, as it is today, a powerful invocative momentum is created with an evocative flow of responsive energy from the higher centre to the lower as man approaches his own soul, humanity approaches Hierarchy, Hierarchy approaches Shamballa and the planetary Logos establishes a new orientation within the solar system.

This is the great invocative-evocative movement now apparent throughout the planet which is drawing the Christ and the Hierarchy into physical incarnation, in confirmation and demonstration of the dominant Law underlying evolution, the Law of Attraction or Magnetic Impulse.

In this second and dual solar system it seems to be the goal for humanity to establish

unity by a conscious reconciliation of all existing dualities. In an individual sense, man must eventually reconcile within himself not only the well known pairs of opposites but the duality of spirit, or life, and the material form through which the life force manifests. The relating factor is of course the soul, which is as conscious of its divine origin and essence as it is of its vehicle of manifestation. Therefore, the complete infusion or transfiguration of the personality by the soul, which reconciles the duality of spirit and matter within the stream of essential love, is an evolutionary goal for man. In this process, subject to the second ray Law of Attraction and the energy of love-wisdom, the science of invocation-evocation emerges as an occult force.

This lengthy process in man of soul-infusion and within the planet of precipitation, or the externalisation of the Hierarchy and the Christ, necessary as it is, is in itself a means of preparation for the fulfilment of the main purpose of our planetary Logos which is said to be "to aid the work of the *Solar Logos* in expressing the will aspect of divinity . . . In the next solar system we shall have a dynamic expression of the will-to-good, an energy which will have been generated to some extent upon our Earth."

All this is far distant. But we are on our way towards it and have today arrived at a most dramatic and consequential moment of truth when the orientation of consciousness throughout the planet has achieved a new high tension and the subsequent precipitation of life energy into outward manifestation is exerting a potent influence on both consciousness and form.

While the reappearance of the Christ is thus occultly and scientifically based, it has now and will have in the future a practical and constructive effect on human action and in world affairs, for this is its immediate purpose. It is significant that the lower correspondence of the science of the antahkarana is known as the science of social evolution. Therefore, as the Christ approaches the second period of his outer work among humanity, he is concerned with world planning and the reorganisation of the social structure.

The will-to-synthesis, the goal of the future

to which the spiritual leaders of today's world regulate their plans, is a strong impulsing influence in the consciousness of the Christ as he contemplates the world of human affairs. This impulse will enable him "to break down the barriers and the separating walls which selfish, self-centred and materialistic humanity has built, thereby letting in the light of understanding and clearing the way for a fuller expression of the will of God." The will of God for many today, according to law, expresses itself through the principle of love and in intelligent activity. Therefore, all three aspects of man are involved in the future work of the Christ and all three planes of human consciousness are affected by the present work of preparation for his reappearance.

Three Methods

The three methods of the Christ's reappearance do of course relate to the three worlds of human evolution. In the first place the Christ will overshadow initiates and disciples of a certain degree. This involves the mental plane and the overshadowing is a form of mental impression. It is a matter of "the mind which is in Christ" becoming aligned and telepathically related to the minds of the initiates and disciples active in the world at the present time. This is already taking place and is responsible for a great deal of the constructive and enlightened thought contributed by many in all walks of life. Through these mentally impressionable disciples in all nations of the world, acting as outposts of the consciousness of the Christ, he can effectively proceed with what has been called "his proposed spiritual interference in world affairs."

This work on the mental plane is a necessary preliminary to the second stage in the reappearance of the Christ, the outpouring of the Christ life and consciousness into the hearts of the masses of men. This event involves the emotional range of human consciousness. Its purpose is to touch the hearts of men so that inherent and latent goodwill, present in the hearts of all men, may begin to express itself and to work out as right human relationships, which is its purpose. This appears to be the major objective of the Christ's triple activity, requiring pioneering

work by disciples on the mental plane and also a physical means of expression.

Therefore, following upon the successful establishing of the first two means or methods of his reappearance, the Christ will also take physical incarnation, appearing among men not as a lone avatar as he did before but as head of the Hierarchy. It may be difficult for many to understand and to accept the possibility of a second physical incarnation, particularly when we also realise that according to his promise the Christ has never left us. We are given to understand, however, that the need for the Christ to take physical form in order to inaugurate his work for the Aquarian era was the decision of humanity itself. Humanity decided to precipitate the second world war on to the physical plane thereby involving the whole range of human consciousness in conflict. This factor, while not the only cause, appears to have been the determining event in the Christ's decision to take physical incarnation.

How this event will occur, when it will occur and where, are still unknown as far as humanity is concerned. It is however quite clear that the effectiveness of discipleship work in the world will again be the determining factor. Wherever disciples have been able to establish a potent, evocative and spiritually usable form of work in the world, the Christ is likely to place his main focus. This may be in any form of the outer work of the three main departments of Hierarchy (government, religion, education) and in any part of the world.

All we know at present is that the energy emphasis of the Christ will be on the creation of right relationships, man with man and man with God.

It is quite clear that the Great Invocation, released in 1945 at the time the Christ announced his intention to reappear, is also related to the three methods of his reappearance. The first stanza relates the mind of God with the minds of men. This refers to the first stage in the reappearance of "overshadowing" and the impression that the Christ creates in the minds of his disciples. The second stanza refers to the outpouring of the love of God through the Christ to awaken the masses and create a degree of balanced relationship which will permit the

Christ to return. And the third stanza invokes the will of God as that will is known by Hierarchy, producing a relationship with the little wills of men and creating a physical anchorage on earth.

The activity and co-operation of all disciples in the world today is therefore required in all these areas of preparation. To be usable by the Christ, a disciple must have an awakened heart and the capacity for intelligent action. But, essentially, he must be mentally aligned and sensitive to impression, which requires a balanced, stable and unfluctuating mental poise which cannot only receive without distortion but dynamically transmit to a precise plan and pattern. The delicate instrument of the mind is a power to be understood and used with love and intelligence in service of the Plan. Its force is as subtle and invisible as the wind, producing equally tangible and visible effects.

Telepathic Rapport

Therefore, the Christ can only establish a telepathic rapport with those disciples who are selfless, harmless and rightly related vertically within the flow of planetary life and horizontally within their environment. The lower mind when aligned with the abstract mind and the pure reason of divine love can be overshadowed by the mind of Christ. The heart free from emotional attachments and reactions and on fire with love of humanity can be awakened and activated by

the life and consciousness of the Christ. The disciple whose self-centred life is transformed through identity with the will of God into service of the Plan, can help to establish the physical plane anchorage for the work of the Christ.

The disciple is thus related through mind and heart and will to all three spheres of the Christ's work. He is in direct alignment with the three principles of the One Universal Life which pours its energy through the three aspects of our solar Logos into the mind, the heart and the will of the "one in whom we live and move and have our being." He has constructed the antahkarana bridge and has learned to centre and stabilise his consciousness within it in order to wield and direct energy.

Rightly related both to God and to man, the disciple can then *manifest* the affirmation already made by his own soul :

*I am a point of light within a greater Light.
I am a strand of loving energy within the
stream of Love divine.*

*I am a point of sacrificial Fire, focused within
the fiery Will of God
And thus I stand.*

*I am a way by which men may achieve.
I am a source of strength, enabling them
to stand.*

*I am a beam of light, shining upon their way.
And thus I stand.*

*And standing thus, revolve
And tread this way the ways of men,
And know the ways of God
And thus I stand.*

The entire evolutionary history of our planet is one of reception and of distribution, of a taking in and of a giving out. The key to humanity's trouble has been to take and not to give, to accept and not to share, to grasp and not to distribute.

TELEPATHY, p.45.

The Twentieth Century

by A. J. Rydholm

What is the outstanding fact of contemporary world history as viewed from the inner evolutionary standpoint?

Humanity is like a huge cumbersome animal turning over in its sleep, opening its eyes and becoming aware that it has been asleep; or like a bear coming out of hibernation, sniffing the new dawn. The bear lumbers along, foraging for food to revitalise its stiffened body for another season of activity and productivity. In much of the West food is now relatively incidental to the more pressing need felt for the searching out of new, creative and universalising ideas for the solution to problems of human relationships in a crowded world. On the whole, men are now able to function on a level of consciousness higher than the exclusively material-physical. If they would begin to realise this in greater numbers with a sense of appreciation, the psychic cobwebs which hold entrapped the clouds of cynicism and of fear washing over their minds and hearts would more rapidly clear away.

Nevertheless, the peak of pure materialism may have been passed in the West, though it still holds the majority enthralled. And doubts and new realisations are stirring, pointing out the inadequacies of old ways for present-day living, breaking out in blind, emotional rebellion and violence in many areas as the new ideals and goals are not clearly discerned, and methods for reaching them poorly apprehended.

Science, technology and industry, the results of powerful mental stimulation during the last few centuries, have made a better and easier objective life possible in the West. This has brought into focus greater opportunity and more leisure for deeper thought and for aspiration to a higher awareness of internal values. Growth toward a more universal awareness is already taking place. This may be recognised if the vision can by-

pass the present violent upheavals and the rather bad-tempered and lawless behaviour of certain youthful and other minorities who have today captured the limelight of publicity. Many of these are, nevertheless, seeking a new inner orientation and a better way of life. They find little inspiration in what the previous generations have stood for, but have nowhere to turn for more mature guidance.

Western man is an instinctively impatient creature. He consequently falls easy prey to misguided promises for short cuts to higher states of consciousness by such methods as yogi exercises imported from the East which are not necessarily suited to the western structure and temperament, or by artificial stimulation through drugs. Playing lightly with newly discovered forces and manifestations in the fringe areas of occultism and pseudo-occultism can be dangerous to the emotional, mental and physical health of the individual. Discrimination between true spiritual expansion which many are no doubt seeking and the opening of the door to the astral world, the plane of feeling, emotion and glamour, requires study and understanding of the human and planetary structures and of their interlocking relationships. It requires the right kind of meditational discipline practised in full consciousness under proper instruction.

At the same time, many parts of eastern and southern humanity still have a long way to go to bring materiality and technology to bear in order to improve their physical well-being without destroying their cultural and spiritual heritage. Seen in broad perspective, the West has raised the standard of physical living in large areas of the western hemisphere. This is one of the results of the West's particular evolutionary assignment during

the last few centuries. In a sense this has now over-reached itself into an over-production of material luxury. The pendulum along this arc is precariously poised today, threatening to crash down on the whole world-wide system of rigidly institutionalised economic separatism which causes the gross inequality in the distribution of the reasonable necessities for life on earth to all God's children on the planet.

Those under-developed nations which have attained their independence in this century and are now entering a new cycle in their evolution, are striving to catch up to western materialism and national sufficiency while, in some important cases, feeling paradoxically compelled to condemn the West for its achievements along this very line. This will tax those of good sense and balance of judgment in West, East and South in their attempt to prevent the total collapse of global order and civilisation. The fires of rank destruction must, therefore, be contained and banked to prevent them from engulfing the planet and its humanity, while at the same time allowing those nations now in major transition to go through their own internal readjustments in their chosen ways. With enough good sense destruction of a major order can be averted. Transmutation is now possible because of mankind's capacity for reason, its greater and more widespread potential for understanding and its widening viewpoint generally.

Different Assignments

It seems quite obvious that in the divine Plan for mankind nations, races and groups have their specific and different assignments, coinciding with their basic ray conditioning. While these remain distinct as groups, nations and races, during the maturing of their ordained evolutionary and cultural assignments, all attainments are harmonised and blended subjectively in the vast storehouse of evolutionary achievement within the oversoul of mankind. Each attainment becomes reflected as added light and quality on the mundane plane where those ready and sensitive to the more refined ideational impressions can respond. Thus the constructive accomplishments of all groups serve all other groups.

All segments of mankind do not move ahead in unison and at the same time, whatever their respective paths may be. Therefore, a backing and filling process takes place. Those who may have fallen behind along one line or another enter a new cycle in their growth when their time and opportunity comes to move ahead. They may then find their progress a little easier as they can draw on the experience already developed elsewhere.

With freedom attained by so many new segments of the world's population in this century it is rather obvious that there is now a powerful effort being exerted by nature to raise all to a higher state of consciousness and to a more unfettered expression of inherent qualities and talents, for the mere physical attainment of freedom is not the end of achievement. It marks only the beginning of a new cycle of opportunity in evolution, requiring harder work than before to unfold slumbering potentialities and to become self-reliant by drawing on the inner resources, thereby restoring human dignity and integrity. Assistance of the right kind by those more advanced can be a boon to development.

Today the masses are in motion, challenging their rulers and governments where this is permitted, or under forced direction by dictators in totalitarian societies. A turning point for the masses was reached with the American and French revolutions, two strategic anchors in the soil of modern western humanity. This was less than two hundred years ago. It released the dynamic energies of great numbers of individual citizens in all fields of human endeavour. The labour movement throughout the West slowly and steadily improved the lot of the common man. The emancipation of the masses from ancient bondage and gross ignorance may perhaps be set down as the most outstanding fact of modern civilisation. The pattern of life which had prevailed for thousands of years received a new direction. The rights of man have been proclaimed in one country after another since then. Slavery and serfdom were gradually abolished. Talent and individual drive have received the green light regardless of the humbleness of origin and birth of the individual.

All this has not come about smoothly and easily, but progress is still rarely achieved except under challenge and counter-challenge among contending forces. Self-reliance, with recognition of responsibility to all others, are the guarantees of the truly free man. At present the more vociferous agitators for change seem to ignore these factors. The notion is fostered that individual freedom means that everyone be permitted to be a law unto himself. This is licence, not freedom, and can only ultimately lead to complete social chaos with the loss of true freedom by everyone. However, such groups usually represent minorities, rather than the consciousness of the whole. Common-sense and reason, based on the wide-spread diffusion of intelligence among the many had its beginning in the fifteenth century and may be counted on eventually to bring balance into human thinking and aspiration, although no doubt needing the stirring of minority rebellion.

Dramatic Changes

Set against the progression of some fifty to seventy centuries of known exoteric history the twentieth century of the Christian era has been, and is, one of dramatic changes and much world-wide destruction, one upsetting event crowding the other in every field of human activity, thought and social experiment, yet on a steadily broadening, universalising scale. As a result the entire globe is today caught up in a sweeping neurosis of anxiety and fear as it sees the securities, the acceptances, the complacencies and the lethargies of a passing order of life slipping away. A neurosis is not necessarily an illness if understood and reacted to as evolutionary pressure for inducing growth through the expansion of consciousness. The symptoms of illness, be they emotional, mental or physical, or a combination of these, are the products of men's misconceived or deliberately misdirected response to outer and inner stresses. Yet, if accepted as purposeful stimulations, they cause men to awaken to the need for extending the vision and for evoking into outer manifestation the higher reason inherent in man; reason supported by constructive motivation, becoming steadily more

inclusive in orientation, in goodwill, in tolerance, and in appreciation of the rich mosaic pattern of temperament and basic constitutional conditioning which distinguishes the colourful humanity on this planet.

Mankind stands on the threshold of a new order of planetary life. The old had outlived its usefulness, having prepared man for the new. This is not generally considered and appreciated. Those who push for change blindly, emotionally, resentfully, or with a kind of morbid sentimentality based on a guilt complex, and those who strive to conserve a modicum of the old order are ignorant of the nature and purpose of the underlying evolutionary forces which propel men into action of one kind or another. The causes of maladjustment and inequality are, therefore, sought on the visible surface of objective life where men, races and nations accuse one another for the conditions they find themselves in. This generates resentment, hate and the desire for revenge, coupled with a large dose of self-pity. Yet these are the ever-ready negative emotional impulses men are heir to, due to their long sojourn in the emotional-astral realm of life's evolution. As far as is known, the Atlantean and much of the Aryan periods of development were spent in that realm. So, reacting to emotional impulse is a long ingrained habit, not readily transcended. Yet the opportunity now exists for this transition, and humanity is now evolutionarily prepared because of its developed capacity to respond to higher reason. This supersedes the emotional and can control it if allowed to.

It is, however, still easier for humanity to destroy than to transmute, out of old habit. Self-righteousness, joined to a messianic urge to convert others, seems to motivate many of the diverse groups, idealistic, social, political and religious, in those nations where they are allowed to exist freely. The powerful protagonists on the international stage are also similarly motivated.

Transmutation is less painful but requires goodwill, intelligence and, beyond that, understanding. Where humanity stands today on the evolutionary ladder, the average man still tends to slay or to ignore the ingredient in his mind which can draw true

understanding from higher spiritual levels. In past ages whole continents suffered cataclysm when new evolutionary cycles were to be initiated. That extreme measure is, at this time, deemed unnecessary we are told. This might be viewed as a credit to human growth and progress. It could well indicate that a sufficiently large number of individuals and groups are now far enough advanced on the Path, knowingly or unknowingly, eventually to bring their weight to bear on the bulk of humanity. Anciently, the Hierarchy had to intervene and pull humanity out of its dilemmas. Humanity is now considered capable of saving itself from utter ruin, possibly not until the eleventh hour, as it were. However, the slowness of men's willingness to change apparently taxes nature's patience, and a good deal of violent destruction ensues before the psychic smog can clear sufficiently to reveal ultimate evolutionary objectives.

Tremendous Accomplishments

The twentieth century, while having to its credit tremendous accomplishments in many fields has, therefore, witnessed considerable destruction of features, factors and trappings which had to go in order to clear the way for the new. Two major destructions have now taken place. A third may come before the century has run its course, to turn mankind from its still high concentration on materiality to spirituality of an order higher and more universal than has prevailed through the centuries.

As a result of the first phase of the world war the old type rule by absolute monarchy and their privileged aristocracies was eliminated from the world scene. The remaining royalties are those who have identified themselves more closely with their subjects through parliamentary and democratic government procedure. The four major monarchies thus eliminated were the German, the Austro-Hungarian, the Russian and the Turkish. The Austro-Hungarian and the Turkish empires were dismembered. Their component parts gave birth to some of the eastern European states and to the Mid-East Arab states respectively.

The second phase of the world war contributed very largely to the toppling of the

great colonial empire system. During the world-imperialistic heyday of the eighteenth and nineteenth centuries the entire world was thrown open to the influence of western civilisation, both the good and the bad, even while outwardly colonies were exploited for profit and for the purpose of furnishing raw materials to the workshops of their owners. Nature stimulates. Man is left free to react according to his lights. Incentive for profit moves him, even today. Nevertheless, nature's work was thus done with the unknowing help of and through man. Nature's tools are very largely the energies released by men, whether directed to unselfish or to selfish ends at first. The freedom to pursue selfish ends during the last few centuries has unlocked the dynamic potentialities and the talents long suppressed of the freed man. This has trained and externalised formerly dormant faculties.

In this sense, it may even be said that man's driving self-interest has been nature's opportunity to broaden and to universalise world consciousness. With the help of practical science and technology this broadening has forced the recognition and the importance of human brotherhood a good deal closer to reality. That all men are brothers under the skin is the major lesson nature has been aiming to teach humanity all through history. On that recognition and its wise, judiciously accommodating, unemotional implementation depends the salvation of mankind.

Esoterically viewed, all human souls collectively form one of the three major centres in the planetary constitution. Obviously then, unless all souls with their suspended personalities come to co-exist and work in harmony and with mutual respect, this great centre is ailing. It not only impedes its own healthy growth but that of the Logos in whom this centre, along with all other planetary centres lives, moves and has its being.

The third major destruction of the century may occur on the world economic level of life, having its bearing on the entire planet. On this level the battle is joined between state capitalism as practised by the totalitarian nations who, in one sense, have taken the place, at least temporarily, of the old autocracies though in new guise, and the still relatively free capitalistic states of the West.

World Economics

In this realm of world economics enough realisation of the present world danger and enough good sense among the intelligent businessmen, financiers and political leaders may eventually effect transmutation of a largely outmoded system to a suitable world economic pattern which will benefit all God's children on earth, thus averting utter chaos, destruction by violence and the re-enslavement of all of humanity. The present materialistic focus of all mankind, both East and West, slows the spiritual rebirth which must precede the successful ushering in of the new age.

Meanwhile, under the momentum of the economic Frankenstein erected by man, which controls man rather than man controlling it, nations are still competing and striving for economic leverage and for domination based on mundane wealth and industry regardless of the professed ideologies which are used largely as window-dressing for appeal to the emotions and the sentiments of the people. Essentially the world is locked in a power struggle of hemispheric proportions. Since emotion still so largely dominates all of mankind, sufficiently widespread universal enlightenment may not become truly effective until humanity has fought itself to a standstill, emotionally, mentally, hopefully, not physically, on a world-wide scale. Perhaps only utter psychic exhaustion will impress on all the complete futility of the age-old ways of attempting to solve human problems by hate, revenge and war, or by enforced social and political conversion.

The results of all evolutionary developments can be seen only in historical perspective. In the midst of change and turmoil, as at present, the vision is foreshortened. The majority of men are still too blinded by their personal feelings, fears, prejudices and press-

ures, by their desires and worldly ambitions, by their illusionary thinking, even by their good sentiments when not conditioned by true wisdom, to appreciate the natural procedures and sequences, however demanding and stressful, of the process of growing up to spiritual maturity.

However, with the necessary faculties now awakened and activated, it is a matter of redirecting the energies they generate into constructive, orderly and creative channels in order to change the entire face of humanity. The alchemy of world psychology, working beneath the surface of life, is gradually re-arranging values in the total human consciousness, though not without considerable anguish. But these are, on the whole, unavoidable growing pains, not irreparable derangements. The heart of humanity is sound. True wisdom, beyond intelligence, must now condition it in order to align this duality of the human personality constitution with the soul of mankind.

Indications now are that, with the dawn of the new century, the bear will finally be fully awake and see the light of true reason, thereby coming to its better senses. Human brotherhood will have a chance to become effectively established, and a new philosophic age may be entered *based on a higher spiritual understanding*. The twentieth century will go down in evolutionary history as having marked a major turning point in the elevation of the collective human consciousness. Meanwhile the severe stresses during the remainder of the present period are the forge in which the individual, the racial and the national characters can be fashioned to earn better karma in a better age. Those who may regret that they will not see the dawn of a better age, let them remind themselves that souls return, refreshed and in new garb, if they have earned the right to participate in it and can themselves contribute value to it.

Truth can Free Men from Racial Prejudice

by Lillian Schutte

"WE must look upon humanity as an integrated entity, as a Being, as a life in a form. In this unified form life every human being is a cell, and the seven races constitute the seven major centres, with the polarisation shifting ever into the higher centres, and the lower centres fading away into quiescence, until the time comes when all of the seven will be co-ordinated and energised, at the end of the age. The point I seek to emphasise is the necessity of seeing the picture whole, and not in terms of individual man." *Rays I*, p. 318* "When I use the word 'race' I deal not with man-made or pseudo-scientific differentiations of nations and races or types. I deal with a state of consciousness." *Rays V*, p. 593.

"The human soul passes through seven main types of 'root races'. In the earliest of these, known as the Adamic and the Hyperborean, the forms ensouled were astral and etheric respectively; 'huge and indefinite' with an outward-going consciousness exercised through the one sense (hearing) possessed by the first race, or through the two senses (hearing and touch) possessed by the second. But with the third race, the Lemurian, a denser and more human type was evolved, this being perfected in the fourth or Atlantean race. The fifth race, the Aryan, is now running its course concurrently with a large part of the fourth race and a few remnants of the third. Of existing peoples, the Tartars, Chinese, and Mongolians belong to the fourth race, the Australian aborigines and Hottentots to the third." *CF* p. 122.

"During the next seven hundred years, these low aboriginal races will practically die out and will not, in this round, reincarnate. In the next round opportunity will again occur." *CF* p. 719. "It is only with the last four evolving races, (Atlantean, Aryan and the final two) that we shall concern ourselves,

for the first three races, Adamic, Hyperborean and Lemurian are too far off for anyone under the degree of initiate to grasp their mode of development, their type of consciousness, and their procedure towards their goal." *Rays I* p. 321. "The nature of the consciousness of the form in those races is too abstruse for the average man. Few, very few, people are today at the Lemurian stage of consciousness wherein the life thread with its physical implications is the dominant factor. Many, very many, people are at the Atlantean stage of astral-desire development of 'auric sensitivity'. A few, a very few in comparison with the untold masses of human beings, are . . . building and utilising the bridge which links the various aspects of the mental plane (Aryan)." *Rays V*, p. 480.

"The Aryan or mental consciousness finds its 'race members' in every nation, without any omissions. This I would have you carefully remember, for there is no new race appearing, from the territorial angle; there is only a general distribution of those persons who have the sixth root race characteristics. This state of consciousness will find its expression in people as far apart racially as the Japanese and the American or the Negro and the Russian. It posits an ability to function with clarity upon the mental plane, to collate information, and to create the needed thoughtforms or concepts for those interpretations." *Rays V*, p. 594.

"The human units now upon this planet fall naturally into two great groups, those who reached individualisation, or became 'units of self-directing energy,' upon the moon, and those who attained self-consciousness upon the earth. There are important distinctions between these two groups, for the units of the moon chain are distinguished, not only by a more advanced development, owing to the longer period of their evolution, but also by the quality of great and intelligent activity, for the third ray was a domin-

*Please see Key at the end of the article for a list of references.

ant factor. In this fourth chain, the quaternary dominates, or the synthesis of the three so as to produce the fourth, and this is one reason for the intensely material nature of those who entered the human kingdom on this planet. The distinctions between the two groups are very great, and one of the mysteries lying behind the main divisions of humanity, rulers and the ruled, capitalists and the labourers, the governed and those who govern, is found right here. No system of sociological reform will be successfully worked out without due consideration of this important fact.

“A third factor differentiating the groups of human units who reached self-consciousness on our planet is hidden in the methods employed by the Lords of the Flame at the time. They employed three methods: First; they themselves took bodies and thus energised certain of the higher forms of the animal kingdom, so that they appeared as man, and thus initiated a particular group. Their descendants can be seen in the highest specimens of the earth humanity now on earth. They are not even now, however, as far advanced as the groups of units from the moon chain who came in Atlantean days. Second: they implanted a germ of mind in the secondary group of animal-men who were ready for individualisation. They today are the masses of ordinary intelligent people, educated under the mass systems, able occasionally to think and rise to mental emergencies, yet not highly cultured; the so-called general public, ‘upper and lower middle class’ people, the professional classes and the bourgeoisie everywhere. Thirdly: there is to be found a vast number of people who are human beings but who are not the result of these two processes. They are the product of the slow-moving influence of the evolutionary urge. They have painfully and with infinitely slow processes evolved out of the animal condition into that of human beings, with an awakening conscience, an urge to betterment and an embryonic mind of such a nature that it can respond to simple educational processes, and is so responding. They are the illiterate masses, the still savage races and the low grade human being. (“We are serving the transformation of matter into energies, and because of this no one can be-

little the significance of a human being and his passing through the lowest spheres.” *Heart 118*).

Three-fold Purpose

“The three-fold purpose which each group has to hold before itself consists of: 1. Educating the lowest of these groups so that they can become strictly and consciously human. This eventually produces civilisation by the inflow of the light of knowledge. 2. The education of the second group so that it may be stimulated by the inflow of the light of wisdom and thus constitute a bridging group between the other two, being, as it is, strictly human and self-conscious. This process will make of its members cultural aspirants, with a new sense of values, with a recognition of spiritual objectives and with a developed ability to make them moulders of public opinion. They will then be the most important group, expressing the culture of the new age. They will set the new standard of values for the masses. 3. The education of the advanced thinkers, of the aspirants and world disciples in applied knowledge, expressed wisdom and occult understanding. This group synthesises all that is available in the other two groups and thus forms the nucleus of the kingdom of God, the fifth kingdom which is so rapidly coming into being.” *CF pp. 1146-7. Ext. pp. 48-50*. In education today we have a minority slow to learn, a majority of average ability, and another minority fast to learn, the ‘gifted’ children.

“The goal is the achievement of such an approved and appreciated identification that man becomes what he IS, a God, and, eventually, God in manifestation.” *Rays III, p. 543*.

“Sons of Mind, Lords of Sacrifice and Will, Lords of Knowledge, Lords of Ceaseless and Persevering Devotion . . . are the ‘quality names’ of the Divine Manasputras, the Agnishvattas who are ourselves.” *Rays III, p. 188*. “Each human being is an incarnation of God.” *CF p. 809*. “Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower three-fold personality as a means to contact the lower three planes. All this has for purpose

the development of perfect self-consciousness." *CF p. 260-1.*

"Consciousness is not only the sense of identity or self-awareness, but it concerns also the sense of relation of that recognised self or the 'I' to all other selves. This consciousness is progressively developed, and the Members of the Hierarchy have the major and important task of bringing all the units in each kingdom of nature to an understanding of place, position, responsibility and relationships." *Tel. p. 184.*

"Evil, crime and disease are the result of the great heresy of separateness, and because hate and not love controls. As yet, the sense of universality and of identity with all is not to be found, except in advanced disciples and initiates." *Rays IV, p. 546.*

"Love is response to contact and this in the human being means understanding, inclusiveness, and identification. Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements and the ability to bring together into a fused relationship the need and that which will meet it. Service is a scientific mode of expressing love-wisdom. Our solar system is one in which sensitivity to contact is the dominant quality. It is driven by need and environing cosmic circumstances to develop love-wisdom and both these words are descriptive and expressive of the consciousness aspect. It is this sensitivity which marks the difference between the disciple and the average man." *Rays III, pp. 494, 493, 188.*

The Hierarchy and all spiritual esotericists work with the consciousness aspect, the life within the form, whereas, the esotericists on the materialistic side emphasise the form and by so doing they hold the desires and thinking of humanity enslaved at the level of false values. Gross materialism is the basis of separateness and racism. The form, including the astral and lower mental natures, is an automaton to the spiritual consciousness because the threefold lower man constitutes the dense physical of the Solar Logos. The physical body of man has already reached relative perfection, and coming unfoldment will see no major changes in the objective form, but rather a refining and sensitising of it. It will be stronger, not in the terms of brawn and

bulk, but in terms of refined nervous system, heightened responsiveness, resilience, sensitivity, radiance and magnetism. The changes in the future will be in the consciousness of man.

The First Step

The first step in developing control of the mind as a director of energies is to 'penetrate the form' to the quality and purpose of the life within; then discrimination of the soul replaces discrimination of the concrete mind tinged with desire and separateness; distinction replaces separateness. Soul discrimination and distinction operate in the field of consciousness and not in the field of forms. Man's whole perspective is thus raised, his awareness expanded and an increasing degree of empathy is generated which relates him to all men in a quality and purpose of relatedness that can never again be obscured by materialistic forces of desire, hate, expediency and illusion. Humanity being one entity means each individual contains within himself in potential all that is in man the total. No man is less, no man is more. This is the basis of equality. He 'enters his brother's heart and knows his woe'—his joy, his strength, his purpose, his obstacles, and his need, as his own, as the common lot of man. It is only when man grasps the fact of his innate divinity, that there is only one race, the human, and that a great responsibility to the Universe is the high destiny of man as one entity, does he begin to generate in his awareness a set of values as a foundation for right relations.

Within the mineral, vegetable and animal kingdoms are distinctions, species, types, etc.; however, in the human kingdom the distinction is not by species, but by individual uniqueness. In the fifth kingdom of Soul, individual uniqueness remains but, through a basic similarity, is integrated with other individualities to form a composite, a group, an entity of varied capacities, skills and aptitudes. Individual uniqueness in the fourth kingdom is a tremendous and divine contribution to the fifth kingdom. This is why governments which deny the rights of the individual are evil. Because individuality expresses the divinity within man, individual human rights are essentially divine rights.

This is the basic evil of racial prejudice, that it denies the individual creative divinity of the unit and prejudices *en masse*, and blocks man's individual contribution to the Whole.

Right human relations cannot be legislated; man-made laws curtail man from transgressing too far from divine law, but they do not fulfil divine law. Each individual fulfils divine law through a responsiveness to higher values than are commonly held under man-made law. Fulfilling the legal standards of right human relations does not fulfil the higher counterpart, divine legality. Right human relations on the physical plane are the working out of right relations on the planes of mind, feeling and intention, otherwise it is an attempt to superimpose an artificial condition which proves not only antagonistic but harmful.

Capacity for Freedom

"The Hierarchy is working to increase man's capacity for freedom. Freedom is an essentially spiritual attribute, underlying the entire evolutionary process. It has survived æons of opposition from the principle of enslaving selfishness and is largely responsible at this time for the struggle in which we are all participating. True sharing definitely involves many little renunciations, and it is upon these small renunciations that the capacity for freedom is slowly being generated." *Rays V*, pp. 428, 614.

To free human consciousness into world citizenship requires that prejudice, resentment, separateness, illusion and glamour be renounced by the encased and enslaved consciousness. Fear of becoming less, of not having 'its way,' of losing something blocks consciousness from 'sacrificing' its fences and defences that encase its littleness, cutting it off from the fulness of Life. Compassion for the enslaved consciousness increases its power to free itself. Compassion is the 'divine law of laws . . . the everlasting rightness and fitness of things.' *Ext.* p. 286. Compassion is the radiant substance of the self; 'allays Self; both the enslaver and the enslaved are in dire need of this radiation to empower the indwelling essential life to assert its freedom, one from prejudice the other from the prejudiced.

The radiant substance of Self, compassion, travels by radiation, resulting in identifica-

tion. The divine Law of Cause and Effect does guarantee eventual right relations in time, but the world crisis invokes humanity to apply the Divine Law of Compassion to human relations now, because the urgency of the need in this transition cycle has telescoped time into NOW.

Radiance penetrates and perforates the form by combining with the low intensity radiant substance in the atoms comprising the form as it travels to the nucleus of radiant substance within. This action continued brings about the translucence of the form until the radiant substance of the nucleus within is free to escape or stay and work from within the radiant form.

We radiate by thinking and feeling and intending; the first step is to 'think out toward one another with love, simply that . . . ' this is radiation, to think with feeling for. "Radiation results when the internal self-sufficient life of any atom is offset by a stronger pull emanating from the enveloping greater existence of whose body it forms a part . . . it is caused by the pull upon the essential life by the essential life of the greater form." *CF* p. 1063 "Be a conduit for spiritual force . . . the power of identification with those you seek to inspire leads to direct transference of energy." *DINA II*, p. 444. "Compassion feels with, fully comprehends, and realises the manner in which to heal and correct the inadequacies of the not-self and thus actively to serve the plan of evolution." *CF*, p. 197.

Radiation of the Self produces heat, light and movement; compassion 'moves' the hearts of men and the essential life changes direction; light expands men's minds to higher values, and warmth magnetises them into a solidarity of brotherhood and co-operation, and this brings 'the peace of the eternal that passeth understanding,' and the 'power of oneness that makes all things new.'

From those to whom much is given, much is required. Those advanced compassionate thinkers who work from an identification point of one humanity are exerting a radiant power which is stimulating the essential life in all human units. New cognition of relationships, freedom, interdependence, co-operation and sharing are breaking in on the con-

sciousness of men throughout the world, destroying old mental and emotional attitudes and fixations. Continued human relations focused from the astral plane of separateness, pride and hate by the masses under materialistic pressure will frustrate progress of all humanity. The masses must be guided to a new set of values based on the oneness of man. Advanced men must give a new set of values to the masses, because they were earlier given the gift of mind. "Not more stating of the problem, but the implementing is needed."

Human Desire

The masses need to know that "The astral plane is not God-created, or divinely inspired, but is the product of human desire; this desire has built thoughtforms which are allied to every plane of human desire from the lowest type of physical desire up to the spiritual aspiration of the man seeking liberation. Each human being has eventually to make his own definite decision anent the desire plane and his release from its control." *DINA II*, p. 377. "The astral body and the soul body are supplementary to reality. They have had a temporary reality during the evolutionary process, but having served their purpose and having endowed man with certain required assets, consciousness, feeling, sensitivity, and the ability to establish and register contact, they pass away and the initiate remains, possessed of power over form and a fully awakened consciousness." *Rays V*, p. 162. "Creative imagination is all that remains eventually of the active and intensely powerful astral life." *Rays V*, p. 442. "Imagination is the seed of the intuition." *DINA II*, p. 373. "The imagination and its faculties are to be found upon the highest level of the astral or sensitive vehicle. This does not relate to the emotions. Imagination is the lowest aspect of the intuition. Sensitivity as an expression of the astral body is the opposite pole to buddhic sensitivity. The purified and refined imaginative faculties are now responsive to the impression of intuitive perception." *Rays V*, p. 488.

Man's divine power lies in oneness, his totality of being, synthesis. Unity bestows the strength of parts plus an indefinable new strength born of fusion. Tension is a line of constant, invulnerable *rapport* between inten-

tion and the intended, purpose and manifestation, and guarantees achievement. A decentralised individual does not get involved in extensions which means centralisation in the part. Tension is integrative, extension is disintegrative. Tension is vertical activity, extension is horizontal action. True tension brings the revelation of higher values and more inclusive objectives from that spiritual anchor point in which true tension terminates. A line of *rapport* is set up between the supply and the objective and through that conduit, energies are precipitated into manifestation to implement the objective.

At a true point of tension, man does not work from a field of consciousness, but from a field of dynamic (radiant) receptivity (magnetism) with creative imagination (desire-intuition) and visualisation (etheric-Life). "... radiance and magnetism lie at the foundation of all hierarchical methods of work." *DINA II*, p. 560. Receptivity keeps the channel open upwards, and radiation keeps it open downwards. Consciousness is concerned with parts, between, relationship. Tension demands sensitive awareness of wholes. Wholes are always struggling to fit into larger wholes. Tension is the electrical impulse of the will as it steadfastly works to manifest the Purpose, the divine Idea which must have expression. Will stirs the mind substance with deliberate intention to express the purpose and this sustained projected intention generates further dynamic tension between visualised patterns and expression. Expression is then the fusion of energy with force, of Spirit-Life with matter-form.

When concrete and abstract mind fuse, ideas transit directly to the mental form building substance and brain, and ideals become obsolete; ideals form the soul body, and are the subtle clothing of ideas until direct access is possible into mental substance and brain. Once this is achieved, ideals are shattered. "Humanity is most definitely emerging from the thralldom of matter and in such cases destruction parallels the impact of the descending spirit upon opposing matter." *Rays III*, p. 500.

Brotherhood, unity, sharing and co-operation are the saving ideals generated during the past age; they are abstract theories, ardently desired. The strong world drive to 'have' these ideals here and now is setting

up a line of true tension between these patterns and the builders; man is dynamically and receptively reaching through and beyond ideals to the ideas and the impact of the energy of these Idea-Beings on world conditions is shattering old idols and revealing a light within them which is identical to the light within the ideals and the ideas, and a vast synthesis is under way. "Glamour is disappearing; illusions are being dissipated, the state of penetration into a new dimension, into a new phase of effort and of attainment is rapidly being promulgated." *DINA II*, p. 262.

Advanced man is all past racial experience through which he evolved; he contains in his being the quality and capacity which each race has till now contributed to the whole, this is not left behind but continues always as a constituent of man, and the whole of humanity. There is one race, the human race, and within it all are, and all remain. The Coming One for which the world prepares could truly be said to be the one humanity, for upon the fact of brotherhood and right relations depends the full circulating of the energies which can fulfil the destiny of the

planet and its obligation to the still greater solar whole. Right human relations must precede the externalisation of the Hierarchy and the reappearance of the Christ, for vertical synthesis can only demonstrate through horizontal synthesis, forming the living cross. "The success of the effort now being spiritually planned is dependent upon the ability of men to use the light which they already have, in order to establish right relations in their families, in their communities, in their nation and in the world." *Ext.*, p. 466. "God Immanent in all men is standing on the verge of certain stupendous recognitions." *Ext.* p.592.

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The Beacon Editors invite readers to send in the names and addresses of friends who may be interested to receive sample copies of the magazine.

The Youth Revolution

The New Break-through

by Frances Paelian

The spiritual impulse of the return of the Christ and the incoming Aquarian age should carry man out of paths of destruction into his birthright of happiness and of creation of a magnitude which at this point may be beyond our wildest dreams.

THE invocation of the new generation with its powerful spiritual hunger could not help but evoke the Highest. The powerful forces heralding the "return of the Christ" bombard and penetrate all of the planet.

The ground for the new spiritual breakthrough appeared to be laid seven or eight years ago. At this time many groups of modern "troubadours" emerged among the youth, especially of England. They affected the long hair-style of the Italian *renaissance*, very much resembling Della Robia's "Singing Boys with Book."

Possibly few of their elders could see anything spiritual in their "rock-and-roll" type music which created a true mob-hysteria in young people all over the world. One young leader of such a group, commenting on this unprecedented phenomenon, implied with a note of disapproval, that few of the young accorded such enthusiasm to their relationship to the Christ.

During the same period that the "singing boys" emerged in England, a festival for Shri Ramakrishna was held in Trabuco Canyon, California. The Vedanta monks who lived in this area invited their American friends to this birthday celebration of their founder. We were privileged to be present. During the programme, a handsome young monk played the organ and chanted a fascinating hymn, "*Shiva Om*." It was strangely thrilling. A documentary movie was also presented, showing present day India. In it a group of ordinary people on the street suddenly came together and burst

into a popular hymn, "*Hare Krishna*." These two songs had an electrifying, hypnotic and euphoric effect on the listeners. The feeling had a marked similarity to the mass influence produced by the intricate "ceremonial magic", the rhythms by which the current "singing boys" lead their entire generation.

It also came back to us that the dancing gyrations that accompanied rock-and-roll music resembled those of Shiva Naharaj, Lord of the Dance, or those of figures from Ajanta Cave frescoes. There was a deeper relationship between the Aquarian age youth and India than most people recognised . . . a relationship which in years may determine the turning point in the hierarchical Plan.

As years passed, the young people of the hippie sub-culture suffered some disenchantment. Rebellion and voluntary poverty is an adventure for the very young. But they wear thin for those entering the mid or late twenties. The disadvantages of poverty, overcrowding, disease, malnutrition and lack of sanitary facilities became evident. For many the promise of a drug-induced Nirvana and sexual freedom had failed to satisfy. Lack of a regular discipline of work or study has a deteriorating effect, parallel to that which frequently afflicts the retired person without a substitute vocation.

The "now generation," having exhausted the pleasures of freedom to enjoy material sensations, was now ready for something new.

The groups of "singing boys" became

men. The *renaissance*, angel appearance which was the trade mark of the movement became highly unsuitable. Also, the subject matter of the songs, dealing mostly with youthful romance, did not suit those mature enough to "put aside childish things." Still, however, the "now generation" focused on their musicians to seek leadership.

It was here, by a fortunate timing, that some of the young musicians ever seeking something new and interesting, discovered Hindu music. Ravi Shankar and others occasionally gave concerts in England and the United States where their position has been well established. This led to a deep involvement with Hindu music among some of the most outstanding young popular musicians.

The respect accorded the great exponents of Hindu music by these musical groups and their hippie followers opened the door to deeper interests in the philosophy of India. It led, in fact, to the attendance at lectures in London, Wales and in other cities of exponents of Yoga and the techniques of meditation.

Transcendental Meditation

One of these speakers, a small, slight, bearded man with the guileless smile of a child, spoke on transcendental meditation. In the audience sat some of the leaders of the "now generation" in the area of popular music. Some of them, as was a common practice in that sub-culture, had experimented with narcotics. The words of the Yogi had a profound impact on these young men who went backstage to meet him after the lecture.

"From an early age we have been seeking a highly spiritual experience," one of them declared. "We tried drugs, but that didn't work."

"You have come to the right place" the Yogi replied simply. He delighted to find the youths so practical and intelligent that it took them only a few days to discover that transcendental meditation is the true answer to life's problems.

In spite of the fact that the Yogi was celibate and, like other Hindu teachers forbade the use of narcotics, he became the flower children's new leader. When he arrived

in Los Angeles, he was greeted by mobs who hailed him as their own, in spite of his firm stand against many of their long entrenched policies. This was largely due to the fact that the Yogi was held in such high esteem by the young musical groups who had become the symbols and spokesmen of the hippies. The "now generation" felt it could trust its own more outstanding representatives, who like them had evaded no earthly pleasure. Nor had they in any way bowed to the conformity demanded by "the Establishment." Many young people who distrust ministers and priests do so not only because of a "generation gap" but because they represent "conformity."

At this point the flower children had mutually exhausted the pleasures of self-indulgence and rebellion. They were ripe for the new experience which transcendental meditation promised.

We were privileged to hear a rare televised interview with the Yogi on a late evening programme. When the disarmingly small and fragile Guru with his childlike smile entered the studio, wearing beads and carrying a bouquet of flowers, the audience, people from all walks of life, did an unprecedented thing. They stood in silent ovation. "Something none of my guests ever experienced before," the moderator explained.

The Yogi in the interview told of his early life with his own Master. He answered affirmatively when asked if he was happy.

"Unhappiness is the absence of the full strength of life. Transcendental meditation brings a man to his full potential." The Yogi declared that he was a celibate but that this state was not essential for meditation. Also, that meditation was not a religion but a technique. "We are not asking people to give things up but to add to their lives." Through meditation techniques we can create a 200 per cent life, 100 per cent inner and 100 per cent outer.

The Yogi discussed his five year plan for the youth of the world, especially through establishing meditation centres in every country in the world. He interpreted the LSD experience of universality as "an hallucination."

When asked if meditation would improve the work of those who use it, the Guru

explained that expansion of the mind improves all levels of human existence, as water improves all in a garden.

Then the moderator plunged into the "moment of truth" of the interview. What was the process exactly, "of transcendental meditation?"

Sound, not Meaning

The Yogin held forth a carnation. "A carnation is a word, a sound. The student meditates on the sound of a given word, not on its meaning. This if followed, as in the technique of the mantram, leads into the subliminal source of thought. The thought, any thought, is like an air bubble rising from the bottom of the lake, increasing as it rises. A thought begins in the field of pure consciousness and rises to the surface of the thinking mind. It moves and takes direction through the agency of intelligence."

Apparently, through concentrating on the sound or reverberation of a word, the conscious mind could travel back to the source of thought, until a man could experience thoughts in their infant state and beyond that, the inner ground of Reality.

It would seem that the Yogin was attempt-

ing to say that thoughts rise out of the motionless Centre in the depths of every individual. Rising out of that Centre it becomes "action," valid or otherwise according to the orientation of the mind involved and its conditioning. The thought, therefore, has motion, while the source does not. If a thought or word can be followed by meditation on its sound back to the source of its inception, one could again touch the one Reality from which it sprang.

It was not easy to follow so profound an idea on a television programme, but the moderator seemed to grasp the message.

The Yogin also said that any intelligent person could pursue meditation effectively after as little as two or three days training. To this end, he has a five year plan of establishing these centres in all major cities.

We cannot project our thinking too far ahead to prophesy the exact future of the youth of today. We can only say that a tide seemingly has turned. The spiritual impulse of the return of the Christ and the incoming Aquarian age should carry man out of paths of destruction into his birthright of happiness and of creation of a magnitude which at this point may be beyond our wildest dreams.

Concluded

Prayer

*May I learn to act only in love.
May I use the love to understand those about me,
To see that they are as divine as I am,
That they are as mortal as I am,
May I learn to see within them all things that are human,
And only then to see if we are of the same mind.
May I never forget ideals are elusive shadows,
And only people are real.
When everything within me cries for action,
May I learn to stand silent,
So that I can act with vision and not passion.
May I love enough to want to understand my every desire,
And may I find the wisdom to perceive beyond.
May I learn to harness my every thought and feeling
In the dispassionate tasks of loving wisdom.
And as I improve in the mastery of myself,
May I reach out to those who would quietly shape themselves,
And together may we silently rebuild the world.*

JONATHAN J. ALBERT.

Training for New Age Discipleship

by Foster Bailey

THE symbol of the cross has come down to us from very ancient times. It long antedates the Christian era. In our time the most usual form is the long vertical arm and the short horizontal arm two thirds the way up to the top. There have been many and varying forms of this cross as human response to divine pressure has increased. The cross today has become essentially a Christian symbol, but in fact its significance is not so limited.

And so it is that in the new Aquarian age we have a revival of an ancient form of the symbol of the cross which seems to us a new symbol as we delve into its mystery and understand its meaning. This new but ancient symbol is the even-armed-cross with the horizontal arm emerging at the midway point of the vertical arm. This expresses the new age realisation of the ultimate goal of the life of the disciple balancing spiritual aspiration with human service.

There are those still individually controlled by desire for personal progress on the path for themselves who do not welcome this new age type of spiritual life. The idea is too big for them and requires a new type of selflessness, unpleasant to accept. They therefore fear a dulling of their progress up the vertical arm of the Piscean cross because of attention to horizontal usefulness to their fellowmen. This fear is entirely unfounded. But evolution moves on and leaves behind those who have not the capacity to move with it.

This basic change of motive and vision about discipleship training is emerging rapidly in the esoteric world group and will not be denied. Compared to the old age crystallisations, narrowness and self-interest, it is an exciting way of life and brings new potency to the vertical aspect of discipleship training. We train ourselves more ardently because we have come to realise more clearly that unless our training results in more usefulness to our fellowmen, spiritually we die.

This is a first step in new age motivation, which leads on to Aquarian self-forgetfulness.

Increased usefulness is therefore a fundamental characteristic of Aquarian discipleship living. The first stage in this new motivation is a growing concern about human suffering and the degradation of some two-thirds or more of the people who are living on this planet. That the rich are getting richer and the poor are getting poorer is an undisputed fact at this time. A higher percentage of illiteracy exists today than was true a few years ago and the near starvation of these two-thirds of humanity is increasing.

It is quite irrational to expect the mass of humanity to become spiritually conscious when half starved, disease ridden and subjected to exploitation, injustice and hopelessness. So for them the cure of these things comes first, not a story that God so loved the world that he gave his only begotten son to be crucified for them.

The great folly and failure of organised materialism has been that it gave no relief and no hope and no justice to the great masses of men out of whom profits could be gained. This factor alone spells its downfall. Already the handwriting is on the wall.

The hope lies in the fact that many would-be disciples are accepting some responsibility for human welfare. Also, the inevitable awakening of thousands of men and women of goodwill who know nothing of the Hierarchy or the essential values of spiritual living is already apparent.

Three potent factors in the increase of this process are the bringing to the intelligent public knowledge of the Hierarchy, knowledge of the Plan of God underlying evolutionary progress, and knowledge of the imminent reappearance of the Christ.

A second fundamental characteristic of Aquarian discipleship living may be summed up in the one word *freedom*. This is spiritual

freedom. We are passing out of the age of authority into the age of experience. Humanity can no longer be shielded from the rough edges of personal experience by being forced to conform to religious, governmental or economic controls. The order of the new day is not submission to external authorities but voluntary co-operation and sharing for the common good.

Ideologies

All ideologies other than the one we personally accept do not have to be crushed in order to gain spiritual freedom nor to save humanity from itself. Trying to do so by war is doomed to abject failure. Conformity to church authority in all spiritual matters does not necessarily advance human spiritual progress. The church is fast losing its power to control. Religious freedom is marching on and will not be denied.

Economic injustice and neglect are not necessary to the building of a new and better way of life. We are now able to produce enough for all. We do not need to perpetuate poverty to benefit ourselves. Rebellion against imposed authority is on the increase and will continue until those having economic power to perpetuate the present system in the western world of idealisation of material values co-operate effectively for the common good of men everywhere in the world. Co-operation and sharing are Aquarian age achievable goals. New age discipleship training must of necessity foster this way of life.

Another new age feature of discipleship training is a more dynamic self-discipline. Meditation is the key and will be successful in proportion to its mental content. It must be sharp, purposeful self-controlled effort. There is nothing negative about it. It is not indulgence or escape into peace and nice feelings. It can be far more rewarding than

any mystical meditation has ever been. It uses the mind not the feelings. To be effective it must be alert, keen and positive. This necessitates a mental foundation. A good mind is essential. Aquarian disciples must be far more intelligent than Piscean disciples ever were.

Aquarian disciples must be well informed about world affairs, which is to say about the condition of present day human consciousness. How else can they be spiritually useful? Spiritual self-centredness must be sloughed off. So it is that continuous study must accompany occult meditation else it will produce a new crop of glammers. Study prevents over-stimulation and keeps the process of self-training rational. If it is not rational, it will not be useful to others. The essential problem is to get humanity through this selfish stage of using the mind to get personal benefits at the expense of others. The success of the Aquarian age effort is increased by more widespread use of the mind for the benefit of humanity as a whole. Mentally feeble disciples are not much use any more.

To all the above, Djwhal Khul has proffered us deeper significances. He deals with them in *Discipleship in the New Age, Volume II*, page 296, part of which was included in *the Beacon* magazine for January 1968. He enumerates six objectives for useful discipleship in the Aquarian age. They are:—

1. A sense of planetary relationships.
2. A sense of intelligent supervision.
3. A sense of orientation to Humanity.
4. A sense of registered impression.
5. The evocation of the will.
6. A sense of that which is imminent.

These six points are important for our re-reading and pondering. Through occult study and meditation we can come to deeper understanding.

Thirteen Ways to Live^{*}

WAY 1: I would be content with the social life of my community. I would enjoy physical and social activity, but always in moderation. I want to live in a planned and orderly fashion. Close friendship with a few people is important, but not easy intimacy with many. Social changes should be made slowly and carefully.

WAY 2: I would enjoy being alone and having a lot of time to myself. I want to go it alone. I would attempt to control my own life, avoiding dependence on others. There is no point in striving to be outwardly active. I need time for thought. I would look for the centre of life within myself.

WAY 3: Concern and affection for others comes first in my life, rather than personal gain or self-satisfaction. I would avoid being aggressive or imposing upon others. I would not seek power over people or things, but try to base my life on being helpful to others.

WAY 4: My life would be a balance of festivity and solitude. I enjoy letting myself go. I don't try to control the world. Life is for fun, not work. I would be open to people and things but not get too involved. I need to have time for myself and be ready to move on.

WAY 5: I would act and enjoy life through group participation. I believe that joining with others in work and play is the way to live. I would not be self-centred. I feel that being alone, or thinking too much, cuts the roots which bind people together.

WAY 6: I would like to build my life on action, adventure and hard work. I feel man's future depends on what he does, not on what he feels or speculates. I recognise the importance of scientific advances. Improvements are necessary if man is to progress. Man should find his goal in the solution of his problems.

WAY 7: I would not be devoted to any one way of life, but attempt to accept something from all ways. I would combine equal amounts of pleasure, action and thought in building my life. I feel that if I carry any of these to the extreme, something important will be lost.

WAY 8: I like simple, carefree, wholesome enjoyment. I seek the easily obtained pleasures of life, pleasant surroundings, tasty food, companionship and relaxation. My door would be open to friends. I feel that driving ambition, lofty idealism, and the search for intense and exciting pleasures are the signs of discontented people.

WAY 9: I would not go looking for the good things in life, but would be open to them as they come to me. They cannot be found in action, sensual pleasures, intense thinking, or social activity. Joy and wisdom will come when I sit alone under the sky, open to the voices of nature.

WAY 10: I would build a life of self-control directed by my mind and high ideals. I recognise the strength of the world and the limits of human power. I feel that though man may perish, he can keep his human dignity by control, reason and independence.

WAY 11: I think the outside world is too big, too cold, too demanding. I feel I would give up the outside world and develop the inner world of ideals and sensitive feelings. Only then will I become human, and understand the suffering in life, the uselessness of violence. Then I can find satisfaction in my inner self.

WAY 12: I would use my body's energy in strenuous activity, in sports, in making things, and doing things. My joy in life would be in overcoming, dominating, or conquering some obstacle. The action and adventure of the moment, not cautious planning, or relaxed ease, would make my life worthwhile.

WAY 13: I would let myself be used by other people and by the irresistible forces of the universe. I would be secure in my devotion to the good, and grateful for affection and protection this brings me. I would be trusting, humble and faithful, but never demanding. I would be a quiet, peaceful, confident instrument of the greater powers.

^{*}A short summary by Dr. Denis O'Donovan of thirteen ways to live (or paths of life), Charles Morris, Professor of Philosophy, University of Florida, published his study of these thirteen ways in his book *Varieties of Human Value*. These represent the thirteen values as they were liked or disliked by university students in the United States, Canada, Norway, India, China and Japan. This short summary is reprinted by permission from Bulletin No. 21 *Views and Ideas on Mankind*, published by the Council for the Study of Mankind.

FROM THE EDITOR'S DESK :—

World Day of Invocation, June 10th, 1968

THIS issue of the Beacon magazine will reach you after the event of the Easter Festival at the time of the full moon of Aries. Many will receive it after the Wesak Festival at the Taurus full moon on May 12th. Therefore, we want to place a special focus on the festival of the Christ, the festival of Humanity and of Goodwill, which is also observed as World Day of Invocation, at the time of the Gemini full moon on June 10th. We ask for your united thought and meditation around the world on this day so that the available energies may be freely circulated and co-operation provided to the spiritual Hierarchy who stands behind the evolution of human consciousness.

The festival of the Christ and World Invocation Day provide an opportunity for the energy contacted during the Wesak Festival to anchor and establish its values within human consciousness. This is essentially the festival of the Christ, as he represents humanity in the sight of God and releases an abundant tide of Love for humanity to use as the energy of goodwill in establishing right human relationships and right world conditions. This is a festival of invocation, of a basic aspiration towards brotherhood and human and spiritual unity. The Great Invocation is used all around the world on this day with special meaning and purpose. The Invocation is already a world prayer, based on truths common to all great religions and philosophies; those who use it unite in an act of invocation to divinity.

World Invocation Day was first held in 1952. A special effort is now being mobilised to make this day in 1968 a world-wide and effective demonstration of true spiritual co-operation. Men and women of goodwill of every race, nation and religious faith, can affirm their belief in the fact of human brotherhood and their conviction that, forgetting differences of creed and doctrine, united prayer and meditation is effective in invoking divine aid for the solution of today's critical problems.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

The Great Invocation is a world prayer first used in 1945. It is not exclusive to any particular religion, sect or group. It is used daily by millions of men and women of every faith all over the world and is based on the following universal truths :

That there exists a basic intelligence to whom we give the name of God.

That there is a divine evolutionary Plan in the universe—the motivating power of which is love.

The truth that only through humanity itself can the divine Plan work out.

That under the divine Plan, and throughout history, great spiritual leaders have come forth as Saviour, Avatar or World Teacher to bring new light and revelation to man.

That a great individuality, called by Christians the Christ, the World Teacher, came to earth as the embodiment of love, helping us to understand that love and intelligence are effects of the purpose, the will and the Plan of God. Many religions believe in a World Teacher, knowing him under such names as the Lord Maitreya, and the Imam Mahdi ; these terms are used in some versions of the Great Invocation. M. B.

‘God in Prison’*

by John Marsh

God—an unending pursuit...

AS I grow older the search for a true belief in God becomes more confused, more difficult and less sustainable. In my early fifties I am less certain, more aware of what the hard thinking and commitment involves, and yet more convinced than ever before that my quest is “the nature and destiny of man”.

For myself the three-and-a-half years as a prisoner of the Japanese proved to be a shattering test of faith as I had come to believe in God and Christianity. Since then I have fought a rearguard, shedding early enthusiasms and mixtures of dogma until today I am stripped of spiritual clothing that others would recognise; and yet do not feel alone in a world of major disbeliefs, and grossly altering spiritual values.

Beginnings in China

But back to the beginning, for me. My search has lasted for nearly fifty years. And due to family and vocational fortunes, I have been privileged to travel all over the world almost incessantly. I shall describe an amalgam of experiences, mostly linked with people I remember with love and respect, but still I travel in others’ minds and sampling spiritual ventures.

Until the age of six I do not remember any religious experience. At six with my mother and two brothers, I was travelling to China between San Francisco and Kobe on the “Shinyo Maru”, when my brother, Donald, aged six months, was desperately ill. Two Swedish missionaries prayed with us round his cot, and he survived, to be killed in Greece in 1944. Later in Shanghai at a Scots Presbyterian Sunday School, the pleasure of hymn singing and simple Bible stories, were in stark contrast to the deter-

mined efforts of Spanish and Irish Jesuits at the Xaverian College which I attended. I remember the classroom altars and the Hail Mary’s said four times a day, and I promised (aged nine) to go for baptism one day, until my father mercifully intervened.

Ten years followed at the China Inland Mission School at Chefoo, North China. Happy, halcyon days with a simple, fundamental first approach to the good life and the better death. Our missionary teachers had a simple humility which I have never seen equalled since, and their influence on my thinking throughout life has accounted for whatever religious strivings are in me.

Wimborne Grammar School, Dorset, as a boarder meant church twice on Sundays for four years; one felt part of the ancient minster, though I do not think it meant much except a weekly psychological cleansing and the social discipline of Anglican church-going. I remember enduring the rigours of learning the catechism prior to confirmation by a saintly Bishop of Salisbury because the headmaster’s wife gave a magnificent tea after the service.

Back in China for two years, the impact of an American-based YMCA. A luxury building, cafeteria, gymnasium and social activities were interspersed by religious *bonhomie* of a rich European God and social involvement which took the form of a multinational Gamma Phi Fraternity adding spiritual commitment in a darkened room with a spotlight on our motto “Service to God”. A fine Anglican, Tom Gerrard, who led us, died suddenly aged twenty-five of smallpox and our happy group was scattered. One man of infectious faith can do a lot. Death from then onwards has become an underlying fascination for my religious concern and although I have had a massive acquaintance with it since, its inevitability and mystery still besets my thoughts and feelings.

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Pre-War Industrial Life

Birmingham for seven years, and the hurly-burly of factory life until the war. Religious pursuit, yes, but a bewildering confrontation. A Christadelphian manager who was lacking in any compassion for others not of his *élite*; factory workmates sincerely devoted to various non-conformist sects, mostly remembered with admiration. Apprehensive visits to total immersion revival meetings in the city; in the mid-thirties I crept into a China Inland Mission reunion meeting at Birmingham Town Hall, to emerge ashamed at my worldliness and the implied loss of my soul; a wonderful two years at intervals in the old Coventry Cathedral playing a part in reviving the centuries-old Guild of Apprentices; a weekend at a diocesan conference, floundering in all the fine talk but appreciating the quality minds of the clergy and inner groups of devoted laymen, of which I was clearly not a part. Nevertheless, on Monday one felt spiritually dry-cleaned, and a peg further up in a middle-class Christian hierarchy.

A devastating confrontation with the Oxford Group, and a tortuous identification which lasted several months; at the time it ruined me financially. One's friends were surprisingly loyal but the full-time group workers were truly insensitive of everything except their scalp-hunting snobbery and opportunistic self-deceit, not to mention their slogan-ridden formula for all occasions. A salutary experience of modern missionaries who are out to do good and who do well for themselves. They taught me valuable lessons on what not to do in soul dabbling.

Dunkirk, Singapore and Death

In reaction, two years alone until the war. As a territorial army officer with early call-up I had decided that to fight was un-Christian. Convinced that a war had to be fought, I rationalised myself by opting out of the Christian faith until the war was over. I would not even pray. In the event my opting ceased when I became a prisoner at Singapore in 1942. This view made me decide not to attend church services in the army, and I would certainly not force my men to go on church parades unless they wished to. This state of my mind presented

no difficulty to the authorities, and I found that the army chaplains on the whole were a hearty, beer drinking group who might as well have drilled their charges straight up the road to heaven, killing hordes of fellow Christians and pagans on the way.

Dunkirk and the terrible weeks prior to the "miracle" confirmed my view that wars were hideous and that men perverted themselves to kill at all, but at least I did not call myself a Christian. But was I not a double hypocrite?

Volunteered for Singapore in 1941 and no religious pursuit until after its capitulation. Horror and hunger haunting us each day for three-and-a-half years, a fear of the always unknown Japanese and their brutality, soon confirmed, time to think, time to remember happier days and the undiminishing prospect of death for us all, (me, too, before long?).

A close friend, mortally injured as a result of Japanese inhumanity, lingered for three months and three days. I saw him daily and near his end he whispered a request that I should become a fellow Roman Catholic. This request tested me deeply, but in the end I had to say no, and on his deathbed he gently understood. Another close friend, a fine agnostic, who died of cancer eighteen years later, gave me the greatest intellectual shock of my life, when one evening talking deeply as prisoners often did, he turned to me and said: "Surely you, as an educated man, do not believe in a personal God?". Until then I had never doubted it, but from that moment a new era of questioning and questing set in, and which is still going on.

Burma-Siam Railway

Two-and-a-half years on the Burma-Siam railway followed. This dreadful saga endured by a quarter of a million souls has been told in book and on film. Though no greater than that of others, my own experience was intense, avoiding the imminence of death, maintaining one's *morale* and in return one could perhaps sustain that of others. During that period I was with over two hundred men just before they died, and read the burial service for most of them. Death was our most constant visitor, and he took his choice almost at will, except when certain men of character decided he would not. The will-power to take care of personal hygiene did

matter. I remember vividly one's feeling of constant relief in reading the words of the committal in the beautiful burial service of the Church of England. There would be another life, beyond this vale, in certain resurrection and yet, one wondered why had this or that poor fellow to go now? Somehow the very utterance of comforting words covered the pathetic skeletal corpse with a shroud of nobility, but one thought it was a poor justification for dying. And yet in more brutish rational moments, one did not believe this to be so. He was a corpse and his number was up, blue eyes or not, malaria, dysentery or jungle ulcers had got him, and that was that. For a moment we mourned, and turned away to grasp life's next minute.

In spite of the words of Jesus, as interpreted by the splendid ritualistic terms of our Christian forbears, some of whom were poets indeed, death was pitiless; it snuffed out the spark, cut short the purpose of being born to create and recreate, to fulfil; to seek and to add something. But that all was taken away, much too soon, without tears from anyone, until the earth destroyed and reclaimed, or the flames of the cremation pile devoured. All because of man's inhumanity to man, and God, bless him, had nothing to do with it.

In the first days I was concerned that dying men should make their peace with God, but how, I asked a Roman Catholic priest, who though sympathetic, indicated that heretics had not much hope. "Make them comfortable if you can," he said. In the event, only three men out of some dozens who indicated that they knew they were dying, showed any concern and those three were calm, as if asking the number of the bus route to heaven. Alas, I did not know it, nor do I now.

As the months of 1943 and 1944 wore on, the camps on the Burma railway became more allied to death than life, although I have never ceased to be surprised at the resilience of the men who survived.

I can truly say that apart from my marriage and family life, I have never spent a period so profound in its effect on my belief and, I hope, behaviour. There were men who courted death by their courage in tending to others, and some, who in doing so paid

death's charge with a smile. A few others there were who were supremely selfish throughout and who today have the rewards of life—and of conscience too?

On the whole I feel that death or survival was sheer chance. It was not a matter of God loving those who died young; a man's number was up or it was not. I deeply regret that those who died there should have done so; they would have enjoyed the homecoming, the post-war world is the poorer because of their absence, and the disintegrating faith of the world today is part of our penalty for surviving without them. We have not made a good job of our spiritual tasks since then, or have we?

Prisoner-of-war life was to me a mass acquaintance of cruelty, starvation and terrible futility, compensated by fellowship with men of all creeds, colours and faiths; when I remember it, for thankfully bitter memories do not intrude now, I am resolved to pay my rent for being a fortunate survivor.

The Atom Bomb

For Japanese prisoners-of-war the end had its spiritual trauma. We scarcely believed the Japanese camp commander who told us, with eyes streaming, that his "divine" Emperor had surrendered because of two atom bombs dropped by the allies on Hiroshima and Nagasaki. Of all the "cock and bull" stories, they would think up that one, we said, as we roared with laughter in our bamboo huts at Kanburi, Siam, on August 16, 1945. And yet this monstrous nuclear force, against which millions have protested and thousands have marched in these twenty years, the atom bombs saved millions from dying in what would have been a protracted Far Eastern war if they had not been dropped. All prisoners-of-war would have been massacred if allied invasion had taken place in South East Asia; on that the enemy's captured instructions were definite, so thousands of us owed our survival to the existence of the atom bomb; God bless Rutherford, Einstein and all their fellow-workers who made it possible.

Given the choice of no bomb and slaughter, or the bomb and survival, I am profoundly grateful to the latter, but this situation or choice must never happen again.

BOOKS AND PUBLICATIONS

To Seek A Newer World by Senator Robert Kennedy. Doubleday \$4.95.

In his latest book *To Seek A Newer World* Senator Robert Kennedy put forward six propositions now affecting this and other nations, as follows :

"We are the most powerful nation on earth; yet our young men struggle and many die in a war in a small, far-off country where our power often seems impotent.

"We have given our children unrivalled opportunities; yet they seem to grow farther apart from us every day.

"We have passed civil rights legislation of a reach and detail unknown since the Civil War; yet never has there been a greater sense of alienation and more open hostility between the races.

"We have created a new technology to serve the needs of man; but none say with confidence that we control our technology more than it controls us.

"We have found material wealth far beyond our dreams of a few years ago; yet perhaps we count the wrong things, for the forms of new wealth seem to destroy as many pleasures as they give.

"And above all loom the new weapons of war, threatening at every moment to destroy all they were designed to defend."

He asked the question of the American people : "Are we prepared to dare to admit the failure of enshrined policy and to keep pace with the whirlwind of change and hope and progress unleashed in today's world?" His thinking is clear and potent.

The situation confronting the American people today is not a new phenomenon in history, and we will do well to consider what has become of other nations confronted with the same type of problem although often dressed in different language. A list of nations that have been enriched by a greedy and heartless way of life and by expanding their borders and controlling other nations and other people is long. It includes Spain, Italy, France, Germany and many others. Where is their glory now? As the power increases and the wealth accumulates, citizens of a nation not only become complaisant and indifferent to suffering but move forward to causing that suffering for their own material gain.

Has the United States of America arrived at such a point? There are powerful forces which in fact do not want to see the war on poverty successful lest it upset the established patterns now controlling their position and wealth. They represent the enshrined policies of which Senator Kennedy speaks. There is so much money being made by the few because of the war in Vietnam that they bend every influence to keep it going and

to justify the action. We took South Korea and also Taiwan by force and have perpetuated our position and control. We took Cuba by force from Spain and for many years dominated and controlled the island for commercial ends. This resulted in masses of human beings living in utter degradation most of the year with no medical services and no education. When at last the revolt succeeded, we cold-shouldered the liberator who thereupon became a communist. We have bought and paid for partial control of many small countries across the world through the agency of CIA. We spend billions on public education, the acknowledged goal of which is the training of our children to compete for more for themselves. Never in our history has there been more crime and corruption extending to the highest places and into our courts. The Mafia operates today unhindered across our land. Their pictures are printed in our press and their change in investments noted as news. The above is not a complete list, but the unmistakable evidences of more irresponsibility are all too evident.

The reciting of evil conditions is no happy task but a much needed one at the present time. The valiant fighting against specific evils sometimes has short range success but is basically unproductive. The persistent intelligent work necessary to establish better conditions and a better moral tone to our civilisation is a much wiser way of attacking our national problem.

America has the power and the wealth and the capacity to get what it decides that it wants to get. The most fundamental question, therefore, is what are the values by which America wants to govern its life and guide its destiny. What are the true values of life itself? Unless we change the values by which we are living now, we shall never attain that Newer World of which Senator Kennedy speaks.

FOSTER BAILEY.

The Kingdom At Hand, by P. C. Hatch.

Published by Vantage Press, Inc., 120 West 31st Street, New York, N. Y. 10001 Price : \$2.50

This thoughtful book stems from the author's lifelong quarrel with the orthodox theology of the Christian church which, he believes, has tried to blend two opposite images of God : the image of the Jewish tribal God, Jehovah, a personal, partisan god subject to anger and jealousy; and the Spiritual Creative Force of the New Testament, whose kingdom is at hand.

And he takes issue with those who see in the body of Jesus a blood sacrifice to an angry god to save man from sin, instead of following the Galilean's teachings, "which alone can save the human race."

It is the spirit that quickeneth, the flesh profiteth nothing. It was in the spiritual sense that Jesus

spoke, perhaps most clearly of all when he said, "The kingdom of heaven" . . . the powerful Creative Force that governs life . . . "is within you" .

Jesus, Mr. Hatch believes, was *not* a religious man. In fact it was the religious people, the orthodox fundamentalists of his day, who fought him so hard, and the religious fanatics who finally had him killed. It was doubtful that he had any idea of founding a religion. He taught not a religion but a new way of life, a new way to get along with one's neighbour and the world . . . and an entirely new belief in the Spiritual Power that controls the universe.

His teaching centred about three things: love, faith, and unselfishness. "The old belief in a tribal God who would demand a blood sacrifice he tried to replace with the image of a wise and kind Spiritual Force whose kingdom was within: "The kingdom of heaven is within you."

In today's restless world, when young people are seeking a faith more rational than some inherited, ritual-veiled belief, here is a book that confutes both the "God is dead" rebels and the stiffly over-orthodox fundamentalists. It brings into new relief, against the background of modern scientific and psychological knowledge, and in the light of scholarly research into Biblical history, a reasoned approach to the inspired teachings of the Galilean, and a rekindling of the faith that tells us: "Fear not, only believe."

(Quoted from the book jacket)

Light Your Own Lamp, by Harriet M. Richards. Published by Philosophical Library, Inc., 15 East 40th, New York, N. Y. (1967) Price: \$4.00

Those of us who are striving with varying results to tread the Path often wonder what are the signs by which a disciple can be recognised, how would we think and behave if we finally achieved our distant spiritual goal? For those who have eyes to see, Harriet Richards reveals some answers to these questions.

Her book is an interpretation of the central realities, the illumination she gained from a lifetime of study of the Buddha's teaching. Her interpretations are sometimes unexpected and unorthodox. She sees the spiritual way of the Buddha as "the pursuit of happiness," of "an undistracted clarity of thought with the freedom to love . . . such happiness is the hub of wisdom."

It is the soul which radiates happiness, and what is the soul? Again an unorthodox but beautifully simple definition: "The soul is the beauty of our life, the truth of our life, the goodness of our life." Upon this concept of soul she constructs a meditation exercise by means of which the aspirant can invite his soul and gives helpful suggestions about the meditation process.

If the soul responds and eventually makes its presence felt and known, what follows? Miss Richards observes: "Here is the very first lesson for the aspirant . . . the human person has to come to grips with life—you can't just sit there!" This is "the first little faint vibration of what later

becomes acceptance of full responsibility for all aspects of one's life." Then as we meditate and serve, she tells us, gradually "the personal shifts to the impersonal." The old idea of right and wrong is replaced by *kindness*, which "gathers all the new psychology to a head . . . reflecting love."

As a world server the disciple always engages in a creative spiritual enterprise. He "is sure to settle down to one job and stay with it." His attitude is one of "awareness of the one humanity, one education, one government, one religion . . . every situation is approached with this idea of synthesis. Another is that he is always *there*. His friendship is constant."

Whatever else engages his attention, as *Light Your Own Lamp* is a witness, the disciple *must* communicate to those who follow the illumination he has gained. Miss Richards' book is best read in that spirit, dipped into, a page or two mulled over at a time, an exercise followed daily for several months. The author did not live to correct the proofs, so a few confusing errors have crept into the text. Not every student of the Buddha's training will agree with all the interpretations. The value of this book lies in the fact that it presents the pure essence of one disciple's wisdom made simple and applicable to us and our world today.

FLORENCE WIDUTIS.

Four Studies in Mysticism by Francis Banks, M.A., published under the auspices of the Mysticism Committee of the Churches Fellowship for Psychical and Spiritual Studies. 56 pages. 5/9 plus 6d. postage. May be obtained from: Miss Jean Sydney, 47 Philbeach Gardens, London, S.W.3.

The author of this booklet gives a concise and clear statement of the main line of thought and the philosophy of four mystics.

St. Teresa of Avila and St. John of the Cross were both born in the sixteenth century. Each of them "deepened the spiritual insights and helped to effect a counter-reformation in Catholicism."

Plotinus was born about 204 A.D. To present-day esotericists his philosophy has a contemporary ring . . . "He might be writing for a timeless world . . . there is nothing to date his system or to prevent its integration with other revelation."

Teilhard de Chardin, the man of our times, is "Plotinus come to life again . . . Such a soul enters the world at the time of greatest need and value to humanity . . . Teilhard's thought seems to work within the system of Plotinus, but in the opposite direction; scientifically from the root to the crown instead of dialectically from the divine to the material; inductively instead of deductively."

Miss Banks draws us on to further speculation on the nature of the inner life and provides a list of books for further reading.

The editors acknowledge receipt of "*Divination and The Historical and Allegorical Sources of the I Ching, The Chinese Classic or Book of Changes*" by Joe E. McCaffree. This publication is available for \$4.00 from the Miniverse Services, Publisher, Los Angeles, California.

The Major Task of Shamballa

Our modern civilisation today under the hammer of the destroyer aspect is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine Will on Earth is nearly over; when the Hierarchy is externalised, and men as a whole recognise the position on Earth of the Christ and of his church "invisible" (the union of all souls made perfect, which is a true description of the Hierarchy), then in a manner unforeseen by humanity Shamballa will assume control, and from the Council Chamber of Sanat Kumara will issue forth the Sower of the seed; he will sow it *within the ground prepared by humanity*, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilisation which shall be, and in the next great race which will emerge out of all our modern races and nations, the sowing will take place. The next race will be a fusion of the whole, and a world-wide recognition of the one humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition which will be one of the major tasks of the reappearing Christ and his attendant Hierarchy. When the "little wills of men" are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of Shamballa will become possible; nevertheless, prior to that, humanity must respond to the light and the love which are the *preparatory* streams of spiritual energy and which are already pouring forth in response to human invocation.

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